LARGE
or Latitudinarian
AND
SURE
FOUNDATIONS.
on which to erect Anarchy & Confusion
by the Author of the
View of Universal Historie

Matth. 16. 18.

Upon this Rock will I Build my Church.

And by this Scheme will I overthrow it.

LONDON,

Printed in the Year 1693.

for Aunsham Churchill Bookseller at ye black swan in Pater noster Row.

On occasion of ye death of Mr Rowland Nevet formerly Minister of Oswestre in Shropshire, Decemb^r 1675, and of other Nonconformist Ministers in that Countie before that time.

When dismal Edicts fourteen years ago,
Thousands of Pastors from their Flocks did throw;
In this small Countie many took that way,
And mourning, yet with Courage bore the day;
Like Stars i'th night more glorious did appear;
And in their scorns, and suffrings brighter were.
Great HILDERSAM, and Zealous NEVET go,
Kind RICHARDSON, and Reverend PORTER too;
SMITH, PASTON, THOMAS, ADAMS, HUMPHREYS, ROTE,
With famous WRIGHT, & FROYSEL, men of note;
SADLER, and learned, holy, humble HEATH;
Others survive, & many*; May their breath,
Keep many precious souls from endless death!
These from their labours rest, nor can their Name,
Envy, or fierce ambition justly blame.

* 40 went out, y^t never conformed after.
& 18 were put out that did conform afterward.

Good men, from You these troubles never are;
Your Actions & your Mildness since declare;
Nor from those Peers & Patriots, who forbear
To press with rigorous force the Laws severe;
Nor from those Clergy-men that deeply groan,
For needless burthens on their Brethren thrown;
But from those Church-men, & their Frends, & Train,
Whose blindness, Pride, & Int'rest made the Flame;
And from those men, whose bitter Spirit stands
Irreconcileable to Puritans.

ROME counseld, strove, rejoyc'd in this success,
As a good step to their hop'd happiness;
Blind SEERS they, who could not this descrie,
And feel their downfall by these arts draw nigh,
When LARGE & SURE FOUNDATIONS they laid by.

Blest KING of SAINTS, of thy dear Church take care,
And faithfull Pastors for thy Flocks prepare!
And haste those Righteous days, Thou seemst to say,
Shall be on Earth, before the last great Day;
And when the tares are burnt, the Just let shine
Forth, like the glorious Sun, in light divine!

THE PREFACE.

THESE Papers were drawn up ſome time ago, and are the reſult of Setled Thoughts for many years. They are made ſhort and plain, and caſt in amongſt others, if poſſibly they may help to unite us in Intereſt and Affection, and to make the Publick Settlement of Religion at any time, more Large and Strong to our great Advantage every way. Some hopes of this are raiſed by the Inclinations of many, and the ſeveral Pieces lately Publiſh'd to this end; as (beſides many that I may not have ſeen or heard of,) The Heads of Agreement aſſented to by the United Miniſters, Free Thoughts occaſioned by thoſe Heads; Mr. Barker's Sermon on John 21. 17. at the Conſecration of the Arch-Biſhop of Cant. The Grand Queſtion (Writ as 'tis ſaid by Dr. Woodroff;) Dr. Sherlock's Sermon before the Lord Mayor, Nov. 4. 1688. To which I may add, the Spirit of the Church Faction; for it is that only, and not the Church, that violently oppoſes all Reformation.

The Deſign of laying down this great Principle, and the Inferences from it, is,

That Perſons who have Power, may not impoſe Unneceſſary Things, but give all the Liberty that may be; this being moſt pleaſing to Jeſus Chriſt, and moſt for ſtrengthning the Publick Settlement.

That People may joyn with others in the Worſhip of God as much as may be, and not give way to Scruples and Opinions that make them ſeparate needleſly. Impoſing, and Oppoſing needleſly, ruin us much.

That if People cannot joyn with others conſtantly, yet that they will do it ſometimes; both thoſe, that cannot approve what is publickly injoin'd; and they that injoyn thoſe things, or in their places practiſe them.

That if any cannot do that, yet that they will own thoſe they cannot joyn with (if they build on the true Foundation) for true, tho' diſtemper'd Churches of Chriſt, and unfeignedly ſeek their good.

That if they cannot do that, through ſome ſtrict Notions of a Church they are poſſeſſed with, yet they will own, that many amongſt them may be ſincere Chriſtians, and love them as ſuch.

And that all kindneſs may be ſhewed to all Men, even to all ſorts that Err and are deceived, according to the Will and Command of our Lord Jeſus Chriſt, whoſe Kingdom ſhall ſtand for evermore.

But if God, for Holy ends, ſhall yet ſuffer Narrow Foundations, and their Wicked Conſequences, (as he doth Plagues and Wars) to continue amongſt us, and in the World, why ſhould we complain? We are Wanton, Humorous, Fooliſh, and ſhould be undone, without often and ſharp Corrections; and our God

Rev. 12. 11. Acts 9. 31. *hath uſed to carry on his Kingdom by the Teſtimony and Sufferings of his People (tho' he ſometimes gives them reſt that they may multiply,) thereby to ſet forth his Power and Glory. To him we chearfully ſubmit; yet endeavouring according to our duty in our places, that Princes and People may be* Iſa. 61. 11. *found in his ways, and that Righteouſneſs and Praiſe may ſpring up among us, and before all Nations.*

Some Paſſages out of BOOKS that came out ſince theſe Papers were drawn up.

The Biſhop of *Sarum's* Serm. at his Funeral. *Decem.* 1691. p. 25. p. 27. *THE Pious and Famous Mr.* Robert Boyle, *who lov'd no Practice that ſeem'd to leſſen the Chriſtian Religion, nor any nicety that occaſion'd Diviſions among Chriſtians, thought pure and diſintereſſed Chriſtianity, a Bright and Glorious thing: Hated thoſe Opinions that ſeem'd to him to deſtroy Morality and Charity; had a moſt peculiar Zeal againſt all Severities and Perſecutions upon the account of Religion; and was obſerved ſeldom to ſpeak with more heat and indignation than when That came in his way.*

Printed, 1691. Union Purſued, *in a Letter to Mr.* Baxter *concerning his late Book about National Churches; that* Presbyterians, *and* Independants *may both be United with the Church of* England; *to which is added, a ſmall Tract lately put out, called* A Draught for Accommodation.

Serm. before the Lords, *Nov.* 26. 1691. on *Deut.* 4. 9. p. 12. p. 15. p. 17. *Dr.* Patrick *Biſhop of* Ely *Complains, that many were kinder to the Papiſts, than to the Proteſtant Diſſenters; that the Papiſts, their ſworn Enemies, made them their Tools to deſtroy each other: We to repent truly of this, and take heed leſt our Affections that ſeem'd to be diſpoſed to Reconciliation, be again alienated one from another: We ought to have a greater kindneſs for Infidels, than many of us had lately one for another. Did we not begin to reflect with grief upon our Zealous folly? Did we not reſolve to be Friends upon ſome terms or other, and to joyn together for our mutual Preſervation? And do we now break out again into the ſaid Outrages? Do our Spirits boil up with anger at the very mention of Reconciliation?* &c.

His Prayers for Charity, Peace, and Unity.
The Prayers Appointed for the Publick Faſt, in the Year 1692.

The

The Church of God is Built on Large and Sure Foundations.

THE Bleſſed God, whoſe tender Mercies are over all his Works, hath a Company of People in the World, call'd his Church, which he purchaſed by the Blood of his only Begotten Son, and calls by his Word and Spirit to know and ſerve him, ſo as to ſet forth his Glory here, and obtain Everlaſting Salvation. *Acts* 20. 28.

This Church, or Congregation of God (for ſo the Word Ἐκκλησία Signifies) is call'd by ſeveral Names; as the Kingdom of Chriſt, the Flock of Chriſt, the Body of Chriſt; and is oft call'd a Houſe, and ſaid to be built upon a Foundation. And this Houſe of God being very great, muſt needs have a great and large Foundation. *Solomon* ſaid the Houſe he was to build for God was great, and the Foundation of it was Great and Coſtly; how much Greater muſt the Spiritual Houſe of God be, which reaches over all the World; Not only through *Pontus*, *Galatia*, *Aſia*, *Cappadocia*, and *Bythinia*, which ſounds great, but through all Nations, and Ages. Its Foundation muſt by no means be narrow, vile, or weak. *Iſa.* 28. 6. *1 Pet.* 2. 4,5,6.

Now the Foundation of this Houſe is *JESUS CHRIST*, and the great Truths Concerning him, reveal'd to us by God, in his Word, not Humane Reaſon, nor the Traditions of any Men whatſoever; but the Foundation of the Apoſtles, and Prophets, *Jeſus Chriſt* himſelf being the Chief Corner-ſtone; in whom it grows up into a Holy Temple, for a Habitation of God through the Spirit. *1 Cor.* 3. 11. *Eph.* 1. 20,21, 22.

Yet all things reveal'd in the Scriptures of the Old and New Teſtament, are not the Foundation upon which Chriſt's Houſe or Congregation is built, (for many of thoſe things are for the Superſtructure and Perfecting of it,) but only the Great and Main Things concerning *Jeſus Chriſt* our Saviour, which are neceſſary to be believed, and practiſed by all; and therefore *the Churches Foundation is Large, and ſure.* This is manifeſt every way.

Firſt, From the Holy Scriptures of the Old Teſtament; how few things were neceſſary to be explicitely believed then?

Of the New Teſtament, when all things were clearly reveal'd, and ſetled; only the Great things were required then. St. *Peter* ſaid, *Thou art Chriſt the Son of the Living God*; and Chriſt ſaid, *upon this Rock will I build my Church, &c.* And again, *thou haſt the words of Eternal Life; and we believe and are ſure that thou art that Chriſt, the Son of the Living God.* *Mat.* 16. 16. 18. *Joh.* 6. 68, 69.

Chriſt our Lord, when riſen from the Dead, and had opened his Diſciples Minds to underſtand the Scriptures, ordered them to *Teach all Nations, and to Baptize them in the Name of the Father, Son, and Holy Ghoſt*; and then *to Teach them to obſerve all things whatſoever he had commanded them*, but not whatſoever they ſhould deviſe. *Mat.* 28. 19, 20.

Philip tells the Eunuch, *if he believed with all his heart, he might be Baptized*; and was ſatisfied with this Confeſſion of his, *I believe that Jeſus Chriſt is the Son of God.* *Acts* 8. 37.

St. *Paul*, many years after, writing to the *Romans*, ſaith, *if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart that God hath raiſed him from the dead, thou ſhalt be ſaved; for with the heart Man believeth, &c.* And tells us what he had Preached to the *Corinthians* that they might be Saved, *How that Chriſt died for our Sins according to the Scriptures, and that he was Buried, and that he roſe again the third day according to the Scriptures, &c.* *Ro.* 10. 9,10. *1 Cor.* 15. 1. 4.

1 *Joh.* 3. 23. St. *John* ſaith, *This is his Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us Commandment.* And thus, Obedience to the great Commands of Chriſt, (whether only revealed by him, or alſo written in our Hearts) is a neceſſary part of our Religion, as well as the Belief of his Great Truths. *To love the Lord our God with all our heart* —— *and our Neighbour as our ſelves.* *Mat.* 22. 37. 39. *For Chriſt is the Author of Eternal Salvation to thoſe only that obey him*; and we are to *Hebr.* 5. 9. *hold faſt the form of ſound words in Faith and Love which is in Chriſt Jeſus.* 2 *Tim.* 1. 13.

Acts 21. *Rom.* 14. And thus we find the Apoſtles practiſed. They bore with many that held the true Foundation, but taught and did amiſs; they bore with thoſe at *Jeruſalem* that were Zealous of the Law. They reprov'd thoſe at *Rome* who deſpiſed them that durſt not eat all things, and thoſe who judged them that durſt eat all things, but bore with both, and *Exhorted them to do ſo to one another.* And ſo in other places of the *Acts*, and the *Epiſtles*, they oft reprov'd and taught Believers better, but never denied them to be of God's Church; and no wonder, ſince it pleaſes God, not preſently to Cure all whom he truly Converts, of their Errours, but uſually doth it by degrees.

See Voſſius *and* Uſher *de Symbolis.* Grotius *on Mat.* 28. 19. *Secondly*, The Ancient Practice and Creeds of the Church, teach this: for they are generally very ſhort, and contain only the main things of our Religion, and agree in ſenſe tho' not in the very words. We may ſee this in *Juſtin Martyr*'s Apologie; in *Irenæus*, l. 1. c. 2. & l. 3. c. 4. in *Tertullian de velandis Virgin.* c. 1. *de Præſcriptionibus*, c. 13. *& contra Praxeam*, c. 2. And ſo for a great while after; tho' by degrees they grew larger, yet not much, as we ſee in moſt of them we now uſe. And the Creed at firſt, was only in thoſe words at Baptiſm, *In the Name of the Father, Son, and Holy Ghoſt.*

Thirdly, Reaſon alſo ſpeaks this fully, that all things which are for the perfection and well-being of a thing, are not neceſſary to the Being of it. This holds true in all Perſons and Things, both Natural, and Civil, and muſt do ſo as to the Church of God: All Rooms in the ſame Houſe are not equally furniſhed, or perfect, yet are parts of the Houſe; And why not ſo with God's Houſe? Elſe a great many of his true Churches will be denied to be parts of his Univerſal Church; and ſeveral Parties will (in their Judgment) cut off one another from it, which is a heinous Sin, how light ſoever ſome may make of it.

Fourthly, The Judgment of Great Men, tho' differing in many other things, fully agrees in this, with Scripture, Reaſon, and Antiquity. I by no means build on this, yet mention it to remove the ſtrong prejudices that poſſeſs many, and ſhut out the Truth.

§. 9 Many Years ago reading Arch-Biſhop *Laud*'s Book againſt *Fiſher*, I obſerv'd divers good Paſſages againſt narrow Foundations; that * *Bellarmin* makes the *Greeks* no Church, and ſo denies them Salvation; that a chief means whereby *Rome* grew to her Greatneſs, was to blaſt every Oppoſer by the Name of Heretick, or Schiſmatick; that in things neceſſary, we have an abſolute certainty in the Scriptures, Creeds, and the Four firſt General Councils, and in other things not abſolutely neceſſary, if Chriſtians differ, it is no more than hath been in all Ages more or leſs, and yet may and do preſerve one neceſſary Faith and Charity entire. And again, that there's a Latitude in Fundamentals, (*for to whom much is given, of him much ſhall be required*) as well in Belief, as in Obedience; the Sum of Obedience being in *Mat.* 22. 37, 39. and of Faith in *Hebr.* 11: 6. or *Act.* 4. 12; and Cites *Hilary*, *In facili nobis eſt Æternitas, Jeſum ſuſcitatum a mortuis per Deum credere, & Ipſum eſſe Dominum confiteri.*

De notis Eccl. c. 8. §. 10. §. 38. L. 3. *de Trinit. ad finem.*

Inſtit. l. 4 c. 1. §. 12. In this he agrees with *Calvin*; *Sunt quædam ita cognitu neceſſaria, ut fixa eſſe omnibus oporteat, qualia ſunt, Unum eſſe Deum, Chriſtum eſſe Deum & Dei Filium, in Dei miſericordia ſalutem nobis conſiſtere; Alia controverſa, quæ Fidei Unitatem non dirimunt, &c.* Multitudes of Foreign Writers might be alledged, but I chuſe rather to keep to our own Country.

Printed before His Hiſtory of Scotland. Arch-Biſhop *Spotſwood* in his Will briefly ſummed up the things in the Apoſtles *Creed*, and then added; *This is the Sum of my Faith*: other additaments which Ignorance and Corruption have ſuperinduc'd into Chriſtianity, I ſimply refuſe, beſeeching God to Purge his Church, *&c.*——And in the ſimplicity of this Faith, ſaith the Author, he liv'd, and dy'd.

That God is one in 3 Perſons, the Father, Creator of all things; the Son made man in the fulneſs of time, who by his bitter Death and Paſſion having redeem'd Mankind from death, aſcended into Heaven, from whence he will come to judge all fleſh; and the Holy Ghoſt proceeding from the Father and the Son, the Sanctifier of all that believe. That this God hath choſen to himſelf a Church, the Members whereof living in Communion, tho' never ſo diſpers'd, ſhall by his infinite mercy receive remiſſion of all their ſins, and being rais'd in their Bodies, at the laſt day, ſhall receive everlaſting life.

K. *James*,

King *James*, a much Greater Person, before him, by the Pen of *Isaac Casaubon*, spake the same, that the things absolutely necessary to Salvation are but few.

Rex arbitratur rerum absolute necessariarum ad salutem non Magnum esse Numerum; & nullam ad Concordiam breviorem viam fore, quàm si diligenter separentur Necessaria à non Necessariis, & ut de Necessariis conveniat omnis opera insumatur. In non Necessariis, libertati Christiane locus detur. Simpliciter Necessaria Rex appellat, quæ vel expresse Verbum Dei præcipit credenda faciendave, vel ex Verbo Dei necessariâ consequentiâ Verus Ecclesiæ elicuit.—Si hæc distincte admoneretur, ut Jus Divinum à Positivo seu Ecclesiastico caute separetur, non viderur de Necessariis longa contentio futura. Isaac Casaub. in Epistola ad Card Peron. Regis Jac. nomine scripta.

Mr. *Chillingworth* a Person of Note (whose Book against *Knot* was Licens'd by the Professors of Divinity at *Oxford*) sets that Passage in the Front of it; and in his Epistle to the King, calls it a *Blessed Doctrine*; and in his Preface saith, *All things necessary to Salvation, are evidently contain'd in the Scripture*; and that there's no Conclusion in the whole Fabrick of his Discourse that is not naturally deducible out of it: And that he that believes the Scripture sincerely, and endeavours to believe it in the true sence, cannot possibly be a Heretick; and if no more than this was requir'd of any Man to make him capable of Christian Communion, then all Men so qualified, tho' different in Opinion, be of necessity one in Communion; And Men shall find this, not only a better, but the only means to suppress Heresie, and restore Unity. And in his Answer to *Knot*'s Preface, that to say, that Christians of different Persuasions and Communions (such as hold all those things that are simply necessary to Salvation,) may obtain Pardon for the Errors wherein they die ignorantly, by a general Repentance, is so far from being a ground of Atheism, as *Knot* said, that to say the contrary, is to cross in Diameter a main Article of our Creed, and to overthrow the Gospel of Christ. *The Prot. Relig. a safe way to Salvation*; at Oxford, 1638. §. 30. §. 43. §. 12.

Dr. *Stillingfleet* having Cited with applause, a large Passage of Mr. *Hales* concerning Schism, saith, *The Primitive Church was very large in their Foundation, and proposed only the main Truths in great simplicity, and charg'd not People with loads of Articles, as in latter Ages*; *and much less would burthen Men with imposing doubtful Practices upon them as a ground of Church Communion*: St. *Austin* saying, *the Rule of Faith is common (or fit) both for the Weak, and Strong*. And he goes upon this Principle in his Defence of Arch-Bishop *Laud*'s Book. *Irenicum*, ann. 1662. Part 1. Ch. 6. §. 6.

Multitudes of places to this effect might be Cited out of Dr. *Owen*, Mr. *Baxter*, and many other of the Non-Conformists; as, *would it hurt Kings or Souls to have all Christians hold their Unity and Communion just on the terms they did under St.* Peter, *and St.* Paul, *&c.*

Our Famous and Judicious Judge *Hales*, (to add no more) says, Religion is plain and easie to be known; is best in its Simplicity, and Purity, but is hard to be kept from Corruption by additions which choak and stifle it: This is done by the Subtleties of the Schools, by turning Religion into Politick Contrivances for Wealth and Power, and by Contests about Church-Government, and Ceremonies, so as to lay the weight of Religion on them, *&c.* To this are added the Testimonies of Sir *Francis Bacon*, and of Dr. *Isaac Barrow*. *The Nature of Religion in 3 Discourses, put out by Mr.* R. Baxter, *Anno*, 1684.

Many sayings that pass current amongst all, Attest this; as, *in necessariis Unitas, in Adiaphoris libertas, in Utrisque Charitas*, &c. But it's needless to add more Scriptures, Reasons or Authorities for this.

It's certain therefore, that *all that believe the great necessary Truths, hold Christ the Head, and obey His Great Commands, are true Members of Christs Universal Church, and shall be Saved, though they be Ignorant or Erroneous in many Useful things*: For their Works may be burnt, and they suffer loss, *but they shall be Saved, yet so as by Fire.*

And those that would Build the Church of God indeed, and thereby do good to the World, must keep their Eyes strongly fixed on this large Foundation of it in Faith and Love; because the Blindness of many (which yet goes under the Name of Zeal and Knowledg) is such, that instead of it they have laid Narrow and False Ones; some by adding many things as Necessary, that are not found in Scripture, or are contrary to it, or but their Nice Disputes of things mentioned in it; and others by Imposing many Useful Truths as Necessary, and Excluding all that own them not. And this main Truth may be greatly abused, (as it hath been.) * Some its like may press it, to make the Foundations so large, as to set up a new Heathenism, and make Christ our Saviour in effect needless; or to lay aside many excellent Truths now owned among us, and privily to bring in dammable Heresies that overthrow the Foundation. But we are firmly to cleave to it, because

* *As the Naked Gospel seems to do, while it pretends to enlarge Charity and explode Imposition*

becauſe it's a moſt certain Truth, and of the greateſt Conſequence, if well minded, to build up the Church of God. For,

From hence it plainly follows,

Firſt, That if all who Believe and Obey the Neceſſary Truths of the Goſpel, are Members of the Univerſal Church of God, then *no Particular Churches may require ſuch Perſons to profeſs and own divers other Uſeful Truths, to the end they may be received into Communion with them.* Many believe they may and ought to propoſe many Profitable Truths to ſuch as Neceſſary Conditions of their Communion with them, and will bring many Plauſible reaſons for it. But it's clear by the former Principle, they may not. For if they be true Members of Chriſt's Church, though they do not know or own thoſe Truths, why ſhould thoſe Truths be preſſed upon them to make them Members of ſuch a Church or Churches in Particular? Shall they Exclude thoſe that Chriſt receives? This is Evil and cauſes great Diviſions. Dr. *Stillingfleet* in his Defence of Arch Biſhop *Laud* builds much on this, that only the Truths that are neceſſary to be believed in order to Salvation, are neceſſary to believed as to Church Communion.

Part 1. *Ch.* 2. §3. 45. *&c.*

Ob. This will diſhonour Chriſt, to take in Erronious Perſons, if they hold and practice the Eſſentials of *Chriſtianity*.

R. No: But it's for the Honour of Chriſt to be ſo Compaſſionate, and extend his Grace ſo far as to receive ſuch; and his Churches are made for the curing of ſuch; and therefore the Paſtors of Churches ſhould not be ſuch, though the People may. If we have not the Errors of ſuch, may we not have ſins as provoking as their Errors? If many beſides thoſe that are moſt Orthodox, have true Faith and Love, and the Spirit of Chriſt, why ſhould they not be Received? In the Houſe of God there is Room for all, of ſeveral Perſwaſions, that have the Wedding Garment.

Gal. 5. 2. 9. *Ob.* The Apoſtle ſaith, *Behold I ſay unto you, that if you be Circumciſed, Chriſt ſhall Profit you nothing*, &c.

2 *Pet.* 2. 1, 2. *Tit.* 3. 2. *R.* True: For they added to the Foundation ſomthing that deſtroyed it. Such are to be Caſt out, and all that ſhall bring in Damnable Hereſies: A *Heretick* after the firſt and ſecond Admonition is to be Rejected.

Rev. 2. 14, 15. 20. *Ob.* Our Lord ſeverely threatens Churches for ſuffering thoſe that taught the Doctrines of *Balaam*, and of the *Nicolaitans*.

1 *Cor.* 5. 5. *R.* True: For thoſe were great ſins, againſt the Plain Commands of Chriſt; and ſuch Perſons were not to be Born, but be proceeded againſt by Church Cenſures, as the Inceſtuous *Corinthian* was.

Ob. To what end then ſerve the Confeſſions of Faith of our and other Reformed Churches, in which are many uſeful Truths, beſides thoſe that are abſolutely neceſſary, if all are not to be kept out of their Churches that will not own them?

Tim. 4. 6. 7. *Heb.* 5. 12. 1 *Cor.* 3. 1, 2, 12. *Acts* 20. 27. *Mat.* 28. 20. *R.* They are uſeful to ſhew the Truth thoſe Churches have attained to, and which they are to promote. For it's plain, we muſt go on to Perfection, and not be always Babes; yet Babes and imperfect ones are not to be kept out.

We are not to ſtay only on the Foundation, but muſt Build Gold and Precious Stones upon it, and make known all the Councel of God, and teach the Baptized all that Chriſt hath Commanded. But we muſt not imagine theſe Confeſſions were made, that all who are Ignorant, or differ in any thing from them, ſhould be kept from Communion with them; for there are ſeveral degrees of knowledge, and of means to get it. They that have more are to own it, and they that have leſs, are not to be rejected as cut off from Chriſt. Where God gives much, he requires much; and where little, he requires but little.

Our Practice confirms this; for the Articles of the Church of *England* are not required to be Subſcrib'd unto by Private *Chriſtians*, but only by the Miniſters who are to teach others, and ought to have more knowledge than they. And ſome ſay, that they Subſcribe them not as Articles of Faith, but of Communion, (that is,

they

they will hold Communion with those that hold them) which seems scarce tolerable in Ministers, tho it may be enough in private Persons that Subscribe them not. And Arch Bishop *Laud* saith, our 39 Articles are not declared to be Fundamental, but onely not Erroneous or Superstitious; nor imposed under Pain of Damnation, but for a peaceable Consent. And whereas the fifth Cannon Excommunicates all that hold them in any part to be Erroneous or Superstitious, its to be understood of those only that affirm it boldly and publickly, and not of those that hold it privately. *Against Fisher §. 14.*

Secondly, *That no Churches may impose Ceremonies and Unnecessary Things upon such, that they may be received into Communion with them*: For if any useful Truths Revealed by God, may not be impos'd on those that hold the necessary Fundamental Truths, to the end they may be admitted into Communion with them; much less, may Ceremonies and Things invented by men, and not appointed by God, (especially when they are suspected or judged unlawful by many) be imposed on them for that end. This is plainly unlawful, and is the Cause of abundance of Divisions and Offences.

If any say, the Rulers of the Congregation, (or Church, as we use to speak) may appoint divers things never appointed by God, if indifferent and not sinful in themselves, and require them to be owned and practised by all that shall be suffered in their Communion; and that they that oppose such things resolutely, are not to be born with but opposed, because such are Enemies to Publick Order; that it's not lawful to Dispence with Publick Order for their sake that are Weak, for so there will never be any Order. Thorndike *of Relig. Assem. ch. 9. p. 212. and many with him.*

It's clear by what is laid down, they may not; and that these, and all other pretences are Vain. For if Persons holding all necessary Truth, may and ought to be received without owning many useful Truths revealed by God, then they that hold all necessary Truths, and many other useful Truths too, ought to be received without owning or practising such things as were never appointed by God, and they judg (though perhaps Erroniously) to be sinful, or at least very doubtful and Inconvenient: For if many of Gods useful Truths are not to be pressed as Conditions of their Communion; much less may Ceremonies and needless Laws of weak (if not worldly) men, be pressed as necessary to it. *Rom. 14. clear for this.* Daven. *on Col. 2. 20. The Naked Truth, &c.*

Mr. *Chillingworth* is clear in this; and 'tis a wonder Arch Bishop *Laud*, and King *James* before him, were not so, but acted quite against this Principle which they highly own'd*. 'Tis related in the Life of *Mornay du Plessis*, that in the Year 1591. he Discoursed with an *English* Bishop, how ill it was for them in *England* to Silence and Punish Ministers for not using the Ceremonies; and that in the Year 1608. he wrote to the Lord *Carew* our Embassadour, to excite King *James* to procure an Union of all the Protestant Churches; and said, the King stood too much upon petty differences among his own Subjects, and pressing the Ceremonies upon them. And in the Year 1615. *du Moulin* was sent to the King about means to Unite all the Reformed Churches. * K. Cha. *at last saw this, Anno* 1642. *Answ. to the* 19 *Propos. would have tender Consciences exempt from such Ceremonies as are judged by some sober men to be indifferent, and by others absolutely unlawful.*

But our great sin and misery is, that many who are for a great largeness as to useful things taught by Christ, are for great strictness as to Ceremonies and things taught only by Men. A Notorious Practice against this plain Truth. Some, possibly, are too strict in pressing the necessity of many useful things taught by God, as Conditions of Communion, but large as to things indifferent prescribed only by Men. This is a far less Fault. But the God of Mercy, though we press after all Truth, make us large and wise in both! and to Practise this, which hath been owned by many, but observed by few.

Thirdly, Hence it follows, that *the true Unity of the Church lies not in Uniformity*, as many through Custom or Interest strongly imagine.

For the true Unity of Christians lies in their Hearts and Souls; (the multitude of the Believers were of one Heart and Soul) and all that believe and obey the Great things of Christ, are truly United to him, and to each other, tho' they differ in useful things taught by Christ, and much more if in unnecessary things impos'd only by Men: And the Apostles pressed not Uniformity in outward Rites, but this inward Unity; *one Spirit, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.* And Christ our Lord, whose Prayers were always heard, prayed that his Followers might be one; which was never granted, if their Oneness lie in outward Uniformity. *Acts 4. 32.* *Eph. 4. 4, 5, 6. John 17. 21.*

'Twere well, if only some Fops said, there can be no Unity without Uniformity in lesser Things: Many Great and Worthy Persons stick too much in that Conceit, notwithstanding the *Clear Demonstration* to the contrary. But Unity in them is none of the

Fundamentals, nor hath Chriſt laid our Unity on them, which are ſo many that Men would never agree in them.

Beſides, many Churches that had true Unity, had divers Forms of outward Adminiſtrations; and ſo may have yet; and Uniformity in Worſhip was but late brought in. In *Spain* not 'till the year 633, in the Fourth Council of *Toledo*, and in many Kingdoms to this day, and among the Romaniſts themſelves, there are varieties of Rites and Cuſtoms, tho' they agree in the main; and divers Orders of their Religious, to whom People of all ſorts reſort, are exempted from the Biſhops.

Socr. *l.* 5. c. 22. Soz. *l.* 7. c. 29. Spond. *anno* 633. *n.* 10.

Further, People may have great Uniformity, and no Unity. They may ſit together in the ſame Church, ſay the ſame words, and uſe the ſame geſtures, and yet have their hearts full of Malice, and Enmity; and uſually the bittereſt Enemies of true Religion and Godlineſs, are moſt earneſt for a Unity in needleſs Ceremonies, and Formalities.

1 *Cor.* 14. 33. 40.

It ſticks much with many, that there can be no Decency or Order without Uniformity in Ceremonies; and that thoſe who obey them not, are Contentious, and go againſt the Cuſtom of the Churches of God. But this cannot prevail againſt a clear Demonſtration. It's certain, *all things muſt be done Decently, and in Order.* Nature teaches this, tho' St. *Paul* had not mention'd it. But cannot things be ſo done, without a great many needleſs Commands of Men? Cannot Baptiſm be decently and in order Adminiſtred without the ſign of the Croſs, or the Lord's Supper without Kneeling, or a Surplice. What if ſome will ſtand with their faces towards the Eaſt, ſome otherwiſe, and moſt with their Eyes towards the Miniſter that Officiates, as Nature ſeems to teach? All ſorts are for Order and Decency, and Believe God is not the Author of Confuſion, but of Peace. But it's ſaid, they that obey not ſuch Orders are Contentious, and go againſt the Cuſtom of the Churches of God. Not ſo, but they that needleſly impoſe them are Contentious, and go againſt the Cuſtom of the Apoſtle, and the beſt Churches that impos'd no ſuch things. And the Cuſtom there mention'd, for Women to have their Faces (not their Heads only) covered, was a laudable thing in the Judgment of all; and the contrary to it, ſeem'd then to be even againſt Nature, as well as againſt the Mind of the Apoſtle; * *quæ ſi fuerit in pectore, cognoſcetur & in capite fœminarum.* And if any of the things preſſed now by ſome, were of that Nature, they would be very Contentious that would not obey them.

Luke 4. 20.

1 *Cor.* 11. 5. 13. 16.

* Tertul. *de veland. virginibus.* c. 17.

And therefore all true Proteſtants at home and abroad (for to be ſure they hold the Fundamentals) are one, and have a true Unity, tho' otherwiſe they differ in many things, and (to their ſhame) quarrel too. Which is a wonderous Comfort to all good Men, that bewail theſe Contentions, and labour to have them more United.

Fourthly, It follows hence plainly, that *none may endeavour by Craft or Force, to Root out and Deſtroy thoſe that Build on the large and true Foundation, if they err in uſeful Truths, or will not joyn with them in the ſolemn Worſhip of God, or at leaſt not conſtantly, but only ſome times. And they ſin yet more, that ſet themſelves chiefly to deſtroy thoſe, that ſeem moſt ſeriouſly to Build on the true Foundation of Faith and Holineſs.* For if ſuch be true Chriſtians, and Members of Chriſts Univerſal Church, and ought to be Cheriſhed and Received into Particular Churches, without having other uſeful Truths, much leſs unneceſſary things, impoſed on them; then for certain they may not be deſtroyed by Vexations, Fines, Impriſonments, Dragoonings, or Death. Thoſe that are true Chriſtians by Profeſſion, much more if in reality, though they Err, are to be cheriſhed by Particular Churches, and not to be ſo uſed. Eſpecially, when our Holy Religion is not to be Propagated by Force or Violence; nor even Hereticks and Schiſmaticks, as many hold, are to be proceeded againſt in that manner, but only by Spiritual Cenſures and Weapons.

Fifthly, It follows hence, *That this and other Nations cannot be happy, unleſs we Build on larger Foundations than we have done*; and more than moſt of the *Lutherans* or *Calviniſts*, and others of the Reformation have hitherto done.

The Miſery of theſe parts of the World formerly, and to this day, comes in a great meaſure by going againſt this plain Truth. All generally run upon this, that there can be no Union or Quiet, unleſs we agree almoſt in all uſeful Truths taught by Chriſt, nay and in all things too appointed only by Men; And the hands of many who have Eminently owned this great Truth, have been chief in this Treſpaſs; as King *James*, Arch Biſhop *Laud*, and others.

The *Romaniſts* have mightily darkned and oppoſed this great Truth, and few of us are yet throughly freed from thoſe Principles wherewith they have long corrupted the World. And Dr. *Henry Moore* ſpake not much amiſs, (though he was ſharply Cenſured for

for it by Dr. *Beaumont*) when he ſaid, our Church is not quite emerged out of the general Apoſtacy; and that the Reformers having ſeparated from the great *Babylon* have Built leſs and more tolerable ones, but not to be tolerated for ever. And it will be the glorious Work of great Princes, to cauſe the Publick Conſtitutions about Religion in their Dominions, to be large and good; and ſuch, as a great Part of the Holieſt and beſt Chriſtians may not be Excluded and Trampled upon, but taken in and Encouraged. *His Apology added to his Myſtery of Iniquity*, 1664.

But becauſe all lies not on thoſe that have Power to impoſe, but much alſo upon Private Chriſtians;

Sixthly, Hence alſo it follows plainly, *That Perſons and Churches that are better than others, are to own others if Built on the true Foundation, for true Chriſtians and Churches; and thoſe that are worſe than others are to own thoſe for true Chriſtians and Churches that are better than they, and to love them as ſuch.* Some perhaps will ſay, yes, if they be in different Kingdoms, but not if they be in the ſame. But why not, though in the ſame Kingdom? Who made the diſtinction?

Seventhly, *That Perſons and Churches Built upon the large and true Foundation of Faith and Love, are to ſtrive to hold Communion one with another; The ſtronger and better, with thoſe that are weaker, and the weaker with thoſe that are better.* It's a great Errour to think we may ſeparate for every cauſe, as the *Jews* did in their Divorces; and that there's no true way of Reforming but by Separateing: Therefore they do ill, that will not Communicate with Churches where they lawfully may, at leaſt ſometimes; and they do yet worſe, that will hold no Communion with the beſt Churches, where the beſt Doctrine, Worſhip, and Spiritual helps for Souls are.

Eighthly, *That Perſons, and Churches that own others for true Churches, may be oblig'd not to hold Communion with them in the Publick Worſhip of God, at leaſt not conſtantly. Not at all*, becauſe ſuch Churches may practice things that are unlawful, and make them the Conditions of their Communion; or Perſons may think ſuch things unlawful which are not; and while their Errour continues, they cannot joyn with them, without going againſt their Conſcience.

Not conſtantly, becauſe ſuch Churches may uſe many needleſs, inconvenient, and ſuſpicious things, tho' they that diſſent will not ſay they are abſolutely unlawful; or may ſtick in their weaker beginnings, or go backward, and deny them the uſe of thoſe Spiritual means which Chriſt hath given for the promoting their Salvation.

Ninthly, That *there may be true Chriſtian Love between thoſe who do not hold Publick Communion with one another*; becauſe they may both be built on the true Foundation of Faith, and Love. And it's a fond imagination, (to which yet many are too ſubject) to think, that thoſe that will not joyn with them, cannot love them; or that we muſt needs want love to thoſe we cannot joyn with. To think ſo, is a great miſtake, diſown'd by all Sober Perſons, and a curſed Root of bitterneſs, and I fear defiles many. 'Tis a ſad thing to ſee this in ſo many, and is a ſign that moſt build their Religion more upon leſſer things, wherein the Life of it lies not, than on thoſe main things wherein it lies. *See Dr. Owen of Evangelical Love.*

If any ſay, this will caſt out Diſcipline, and many choice Truths of Chriſt, and introduce Erroneous Rotten Doctrines. I ſay it will not; for tho' People that are weak and diſorder'd, may be true Chriſtians, and Churches, it hinders not but that others may and ought to ſeek after Diſcipline, and Truth, and grow in the ways of God. And they do ill, whoever they are, that ſhall hinder this. And a great part of the Evil and Miſery of the World lies here.

To clear theſe Things yet more fully.

If the Church of God be built upon ſuch a large Foundation, it plainly follows,

Firſt, That they Err greatly, that *make every uſeful Truth to be a Fundamental one, and they much more, that make their Great Errours to be of the Foundation on which the Church is built.* The Romaniſts do ſo by their Creed of the Council of *Trent*, affirming

none

none can be Saved that own it not. And they alſo, that ſet up Opinions of their own to be Fundamental; as thoſe do, that hold Dioceſan Epiſcopacy, and Ordination by it, ſo neceſſary, that there can be no true Church, nor Sacraments, nor Salvation (in an ordinary way) without it; and whoever elſe among us, that make any of their Opinions ſo abſolutely neceſſary.

Secondly, They Err greatly, that hold *all great Errors to be Damnable Hereſies; and all ſinful Diviſions to be Damnable Schiſms.*

Thirdly, They Err greatly, that ſay *People are Baptiz'd into a Particular Church, or Party; and that therefore they forſake their Baptiſm, if at any time they ceaſe to Worſhip God with that Church, or joyn with any other.* For we are all Baptiz'd into the Faith of Chriſt, admitted into the Univerſal Church that's built on this large Foundation, and by *one Spirit Baptized into one Body.* But are there any that ſay ſo? I wiſh there were not.

1 *Cor.* 12. 13.

Fourthly, From hence it follows, that it's *a Great Sin to confine the Church of God to any one Party of Chriſtians whatſoever, and caſt off others from belonging to it.* Many are much inclin'd to impropriate Chriſt to their Party, as it's ſaid the Donatiſts of old did; but we muſt not Unſaint the whole World to Conſecrate our own way; and they Err greatly, that ſet up particular Churches in oppoſition to others, and ſo as to diſown other particular Churches that are true parts of the Univerſal. Many are apt to deſtroy God's Inviſible Church by their Diſputes about the Viſible, which was appointed for the good of it, and to deſtroy many particular Viſible Churches by their ſtrange Notions of Particular or National Churches.

Mead on *Ezek.* 37. *v.* 19.

Fifthly, that *thoſe of the Church of England that will never joyn in Worſhip with the Diſſenters on the one hand, and thoſe Diſſenters on the other hand, that will never joyn with them, act againſt the plain light of this great Truth*: And thus, many that differ moſt in other things, agree in this Dividing Principle, and are great hinderers of the Peace and Edification of the Church amongſt us. The *Non-Conformiſts* are accuſed that they perſwade People not to go to the Publick Churches. This is very untrue of moſt of them. But it's moſt certain, that abundance of the Conformiſts make it their work to diſſuade People from going to hear the Non-Conformiſts, tho' unblameable in their Life and Doctrine, and followers of Peace with them. They do it publickly with much vehemence in their Sermons, and privately in their Diſcourſes. Some of them ſay, if any do, they renounce their Baptiſmal Covenant; ſome on their Death-Bed, have ſolemnly engag'd ſome of their Relations never to hear any of the Diſſenters; and ſome of them have Preach'd in great Auditories, that a Heathen may be Saved, but that a Non-Conformiſt cannot; not to mention other things. And who then are the People that ſeek for Peace, and who violently oppoſe it?

Sixthly, Hence it follows not, That, *If we may joyn with a Church ſometimes, we are bound to do ſo always.* Many build much upon this, and that People ſin greatly if they do not. But this is a great Miſtake. For it follows not, that what we may do ſometimes, we muſt do always; for in many caſes we do things ſometimes, for ſeveral Reaſons, which we will not, may not do always. Hundreds of Inſtances might be given, and ſtrong Reaſons too. By this Rule, we ſhould be bound conſtantly to Communicate with the worſt Churches, that we think we may Communicate with ſometimes, but if we could ſometimes Communicate with the *Greek Churches* in their way, would we always do it if we could do otherwiſe? Or with the *Lutherans*, would we always do it? Or if the *Lutherans* could joyn with us, (as the Synod at *Charenton* in *France* permitted them to do) would they do it always? Or if the *Nonconformiſts* can joyn ſometimes with Churches where there are corrupt and unprofitable Miniſters, ſcandalous and malicious People, divers bad impoſitions, and an excluſion of ſome things that Chriſt hath given for the Churches benefit, muſt they do ſo always? Beſides, this would tempt the *Nonconformiſts* wholly to leave the *Conformiſts* Churches; for the *Conformiſts* argue thus. All Churches that may be ſometimes Communicated with, ought always to be Communicated with: But the *Conformiſts* Churches (ſay the Diſſenters) may ſometimes be Communicated with, therefore they ought always be Communicated with. But the *N. C.* hereupon will argue thus: Thoſe Churches we may not always Communicate with, we may never Communicate with; (ſo ſay the *Conformiſts.*) But the *Conformiſts* Churches may not always be Communicated

Communicated with, (ſay the *N. C.*) Therefore they ought never be Communicated with.

And this Arguing will be ſtronger with the *N. C.* than the other, becauſe they are more ſtrongly perſwaded they ought not always to joyn with the *Conformiſts*, than that they ought to joyn with them ſometimes. But this Principle is deeply laid in the hearts of many *N. C*; *Reformation, but not Separation*; and they ſay, tho' they cannot Conform, they muſt Preach, and ſtrive to ſave Souls, and in their places to reform what's amiſs, tho' they ſay the *Conformiſts* Churches are not unlawful to be Communicated with. They own them as true Churches, and would help on the work of God that is done in them, and believe the *Conformiſts* alſo ſhould own them, and be glad of their aſſiſtance.

7. *Seventhly*, That *Wickedneſs in Heart and Life againſt Chriſt's Commands, deſtroys the Church, as well as Errours againſt his Truths.* For a profeſſion of Obedience to Chriſt is as neceſſary, as a profeſſion of his Truth; and a ſincere Obedience is as neceſſary to make one a true living Chriſtian, as an unfeigned belief of the Truth: It's wickedneſs that tears the Church of God amongſt us, and abroad, more than any thing; and Love (which includes Holineſs) Unites it moſt, and builds it up. It's not ſo much difference in Judgement that cauſes our Diviſions, as the wickedneſs and hatred of the Power of Godlineſs, and thoſe that own it, tho' of the ſame way with them; and it's wickedneſs that chiefly leads People into bad Opinions. They therefore go againſt the Foundation of the Church that neglect it, and countenance the debauch'd World, or the formal dead World, and thoſe that hate God. The great Enmity lies here, between the Godly, and the Wicked, the Seed of the Woman, and the Seed of the Serpent; and they do not build up, but pull down the Church, that take part with theſe. *Our Lord came to ſend Fire on the Earth; not Peace, but a Sword:* And whence is this, but from the wickedneſs of Men that Fights againſt him?

1 *Cor.* 13.

Mr. Baxter's *Book of* Cain *and* Abel.

Luke 12.

8. *Eighthly*, That *Perſons may be true Chriſtians, tho' they Err, and go much againſt this main Truth.* *

* *Yet he that hateth his Brother is a Murtherer, and no Murtherer hath everlaſting life abiding in him.* 1 Joh. 3. 15.

Tho' they be Ignorant, or Err in divers uſeful Truths, and be Zealous for their Errours.

Tho' they Practice divers things in their Lives, and in the Worſhip of God, which they ought not.

Tho' they impoſe their Errours and Practices on others, as neceſſary to Communion with them.

Tho' they Vex, Fine, Impriſon, Baniſh, and uſe Cruelties againſt thoſe that differ from them.

Tho' they ſay, thoſe that joyn not with them are no true Churches, nor can be Saved.

And much more thoſe, that own others for true Chriſtians, and Churches, and Perſecute them not, tho' they dare not hold Communion with them, when they might, and ought.

For many of theſe, tho' they ſin, and many of them very greatly, may not be in a ſtate of Damnation; for they may do ſuch things ignorantly, through Cuſtom, Weakneſs, or Temptation; and may have in their Hearts true Faith in Jeſus Chriſt, and Love to him, and his Saints, and be ſaved by a General Repentance. The *Lutherans* generally will not joyn with the *Calviniſts*; nor our *Conformiſts* with the ſober *Diſſenters*; nor the *Anabaptiſts* with either; and who dare ſay that all of thoſe are in a ſtate of Damnation? Thus we ſee what need all ſorts of Chriſtians have of this Charitable but true Principle; and they eſpecially, that are ſo forward to impoſe upon others, and exclaim againſt them, and Fine, Trouble, and Puniſh them too. But though ſome of theſe may be Saved, it highly concerns ſuch to look well to themſelves, that they be of that number; and not like thoſe *Jews* of old, that ſtrove to make the Scriptures ſerve their Gain and Ambition, thereby killing the Heir, that they might be Great, and Rule the People.

Grotius *on Mat.* 21. 38.

9. *Ninthly*, Hence it plainly follows, *that this is the only true way to build up the Church of God.* Not for People to Conform to all things in the places where they ſhall live; nor to require all to agree to all things taught by Chriſt, or invented by Men, and root out

all that comply not; nor to make forms of Agreement in ſuch words, as ſeveral Parties keeping their Opinions may agree in, as *Melanchthon*, *Bucer*, and others in the beginning of the Reformation did; but plainly to lay down the great Things of the Goſpel wherein we agree, omitting other things wherein we differ; and bearing with each other, and mutually loving and aſſiſting each other. Theſe Large and Sure Foundations will certainly lead us to this, and all that can be ſaid againſt it, is but the effect of Prejudice, or Intereſt.

The *Lutherans* and *Calviniſts* by this means might have United, and a miſerable Breach have been prevented. 'Tis not ſo ſmall a thing we aim at, as an Union between the *Presbyterians*, and *Congregational*, (for wherein almoſt do they differ?) Nor only with the Godly Epiſcopal Men at home, but with all every where that build on the true Foundation, and hold nothing that overthrows it; as groſs Idolatry, and damnable Hereſies do. To approve what is good in all, and to cleave to what we judge beſt. To Communicate with others, at leaſt ſometimes; and if we cannot do that, yet to love them as the Servants of Chriſt, and ſeek their good.

What miſchiefs have been in the Chriſtian World for want of this? Of old, to paſs by many others.

192. *Victor* Biſhop of *Rome*, who Excommunicated the Churches of *Aſia* for not keeping *Eaſter* on the Lord's Day.

257. *Stephen* Biſhop of *Rome*, who Condemn'd *Cyprian* and his Followers, for re-baptizing thoſe that had been Baptiz'd by Schiſmaticks.

663. The *Saxon* Chriſtians in *England*, who ſo oppos'd the *Scotch* who kept not *Eaſter* after the *Roman* way, that they would not receive Conſecration from them, nor the Euchariſt, nor give it to them; nay, and queſtion'd the Baptiſm Adminiſtred by them.

692. The *Latine* and *Greek* Churches ſeparated about Faſting on *Saturdays*, eating Blood, Unleaven'd Bread in the Euchariſt, *&c.* Their Quarrel encreas'd under *Photius*, upon the Nice Diſpute of the Proceſſion of the Holy Ghoſt from the Father and the Son, and not only by the Son; tho' the Superiority of the Biſhop of *Rome* over the Biſhop of *C. P.* was in the bottom.

1054. *Leo* IX Excommunicated the *Greeks*, and *Humbert* wrote againſt them. And the *La-*
1213. *tins* when they took *CP.* Impriſon'd, and cruelly us'd the *Greek* Prieſts, for not uſing the
1274. *Roman* Ceremonies; and the *Greeks* abhor'd them, ſcrap'd the Altars where they had ſaid Maſs, *&c.* An Union was made at the ſecond Council at *Lyons*, but the *Greeks* ſo oppos'd it at *CP.* that *Michael Palæologus* the Emperor who procured it, was ſo hated, that when he died, he was not ſuffered to be publickly Buried.

1439. An Union made again at *Florence*; but *Marcus Epheſius*, and *Geo: Scholarius* oppos'd it, and it came to nothing.

1564. The *Roman* Church is yet grown higher, enjoyns the Council of *Trent*, and the Creed of it, and Damns all that own it not.

'Twere well if by theſe Miſcarriages, Proteſtants both here, and abroad, had nt more Wiſdom, and had avoided thoſe Conteſts that have been among them. God grant we may be Wiſer for the future.

10. *Tenthly*, This *muſt needs be moſt agreeable to Princes and Rulers that unfeignedly endeavour to Promote the Kingdom of God.*

Not to ſay there's a Moral impoſſibility of Peace in a State, without a ſtrict Uniformity in the Church.

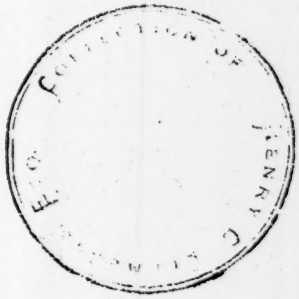
Not to force Men to the ſame Opinion, and Practice in all things, and to vex and deſtroy all that differ from them, whether upon right or miſtaken grounds. This Courſe hath been long taken by moſt, and will not do; and no wonder, for it's not of God; not according to the clear Truth laid down in Scripture by our Great Teacher ſent by God, nor according to the Rules of true Wiſdom. For what Wiſe and Great Prince would be at the head of a Party only, and tempt all others to hate him? What great Things can he propoſe to do in the World, or have any hope to effect? Whereas the other way is of God, ſpeaks Univerſal Goodneſs, and can be grievous to none, but to blind Superſtitious People; and to ſuch Mean and Wicked Perſons, whoſe United Carnal Intereſts lead them to Sacrifice the welfare of the World to their particular Luſts, which at length oft ends in their own ruine. But when God ſhall ariſe to do good to the World, (which we hope he will, tho' we deſerve it not) he will raiſe up Heroick Princes, and enable them to break the Yoaks of Superſtitious and Deſigning Men, and promote Truth and Love; who ſhall Cheriſh the Good, Protect the Peaceable,

win People of all ſorts from their Miſtakes by all fair means, and tread down none but thoſe that Fight againſt theſe things.

And it's evident, that Stateſmen oft-times have Larger and Righter Thoughts, than many that pore on Books, and refine upon Religion; and oft prove like the Princes that delivered good *Jeremiah* from the hands of thoſe Prieſts and Prophets that would have deſtroyed him for ſpeaking the Truth, which God ſent him to do. *Jer.* 26. 10. 16.

This main Principle, and the Plain Conſequences from it, may be diſpleaſing to divers; but it is a Great Truth of God, and will prevail in his due time.

FINIS.

ERRATA.

PAge 1. *line* 28. *after* Holy Scriptures *add a Colon:* p. 2. *l.* 14. *after* Gods Church *add a Colon:* *l.* 49. *for* choſe, *read* chuſe. p. 4. *l.* 8. to ſuch as neceſſary, *add a Comma at* ſuch, p. 5. *l.* 10. *for* any uſeful, *read* many uſeful. *l.* 39. *for* Muolin, *r.* Moulin. *p.* 6. *l.* 6. *after* themſelves, *add a Comma.* *p.* 7. *l.* 12. *for* others ore, *r.* others, are.